



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

How little Liberalism involves adulation of Demos is seen in Mr. Hobhouse's brilliant book, "Democracy and Reaction," which forms the text of the closing essay in this volume. Lecky had complained of the evil that democracy was doing; Mr. Hobhouse points out the dangers to which democracy is now exposed—a cheap and unscrupulous press, the influence of organized wealth, the appeal to bellicose passions, and to a blustering Imperialism. As Lecky's book was inspired by hatred of the Newcastle programme, so Mr. Hobhouse's essay was written under the stress of the Boer war. Lord Morley was a protagonist in both these chapters of English history, and he endorses Mr. Hobhouse's conclusions and most of his arguments. His comment on the book will serve equally as a summary of his review of it. "We are sensible all the time of the pulse of a strong humanity and of that warm faith in social progress which is, in other words, faith in men, hope for men and charity for men."

The three remaining essays deal with Mr. Frederic Harrison's Byzantine romance "Theophano," "Comte's Calendar of Great Men," and "John Stuart Mill," the latter being the latest and ripest of Lord Morley's numerous tributes to his friend and master. Though their writings cover very different ground there is much in common between the two men, both in temperament and in ideas—the same dignity and disinterestedness, the same willingness to learn from experience, the same tempered faith in human nature, the same steadfast devotion to the public weal.

G. P. GOOCH.

London.

AUS MEINEN LEBEN. JUGENDERINNERUNGEN. Von Friedrich Paulsen. Jena: Eugen Diederichs, 1909. Pp. 210.

It had been the intention of Professor Paulsen to publish, during his lifetime, the part of his memoirs dealing with his early youth and including his years at the *Gymnasium*, but he died before the plan could be carried out. After his death it was decided to extend the original scope of the autobiography, and the publishers have now printed the carefully prepared manuscript left by the author, which brings the narrative down to the beginnings of his career as an academic teacher. It is possible that the later portions, embracing the period of his

greatest usefulness and productivity, may be given to the public after the notes in the possession of the family have been properly arranged and edited: a prospect in which all who have read the present installment will doubtless find satisfaction.

The story told in this book is the "plain, unvarnished tale" of the early life of a man who rose from the unpretentious surroundings of a German peasant home to a professorship of philosophy and pedagogy in the leading university of Europe. It is a simple story, modestly and honestly told, revealing the rugged manliness of the narrator and affording a glimpse into the times and circumstances of which he formed a part. The book is a piece of *Kulturgeschichte*, as every successful biography must be, outlining as it does the social, economic, political, educational, moral and religious setting of the period with which it is concerned, and showing the influence of this many-phased environment upon the development of a healthy human personality. It is the intimate insights which this portrayal of an uneventful life gives into the different situations, and the sober judgments pronounced upon the same, that lend the little work more than a personal interest and value.

The account opens with a description of Paulsen's North-Frisian ancestors who inhabited the islands on the west coast of Schleswig and followed the sea until the devastating storms of 1825 drove them to the mainland and into the less hazardous pursuits of agriculture. The manner of life within the parental home and in the village community is set forth, the varied occupations of the early peasant household are explained, together with the secular and religious recreations and the civic functions of the villagers. There is an interesting chapter on the village school first attended by Paulsen, which was largely patterned after the old sixteenth century type in its methods and subjects of instruction, and which did much to deaden the minds of its pupils with its mechanical memorizing and barren religious lessons. Fortunately for the bright boy who spent seven years in this dismal atmosphere, a highly gifted teacher at last appeared, who appealed not merely to the memory, but to the intelligence of his pupils and encouraged them to think. It was this man's fruitful instruction that awakened in Paulsen the desire to "study," a desire which was at first opposed by his parents, whose only child he was. They quite naturally

expected him to preserve and enjoy what they had acquired by their hard labor, and his quick-witted mother contrasted the independent life of the tiller of the soil with the dependence of those in the learned callings. But the parents yielded and sacrificed their hopes; the boy was prepared for an upper form in the *Gymnasium* by Pastor Thomsen, and became a pupil at Altona.

The chapter discussing the methods employed and subjects studied at the Altona *Gymnasium*, the comparative merits of the teachers, the temptations and transgressions of the pupil, who for the first time in his experience had been allowed to shift for himself in an entirely new environment, will prove instructive to those interested in the education of boys. For Paulsen the gymnasial years were years of self-estrangement, years of perverted living and thinking, upon which he continued to look back with disgust for a long time to come. The eager zeal for study which had marked the close of his Langenhorn school days had cooled and given way to mere routine learning; for a spell much of his time was wasted in idleness and dissipation. It is not strange that a country boy who had never been away from home should have lost the way when left to his own devices in a large city and, what is worse, thrown with older companions of bad habits. Nor is it strange that his better nature and the influences of his home training should have reasserted themselves and that he should have won his moral independence at last.

The beginning of the young man's life at the university was not very promising. In accordance with an early plan agreed upon by himself and his parents, he matriculated as a student of theology, although he no longer felt any particular inclination for the subject, having grown farther and farther away from the religious convictions of his boyhood. His studies were at first disconnected and without plan; he drifted like a ship without a rudder, and sought relief in the hollow amusements of student life, which simply intensified his feeling of the futility of existence. By a happy accident Lange's "History of Materialism" fell into his hands, the first book which he had ever read with a passionate interest, and this turned his thoughts in the direction of philosophy. At Berlin, under the influence of Trendelenburg, his studies began to take shape; Trendelenburg taught him how to go about his work, and with

definite problems to solve his interest in philosophy developed.

The concluding chapters tell of his work in preparation for the private docentship, of his failure to receive the *venia legendi*, of the publication of his work on the "Development of Kant's Theory of Knowledge," of the renewal of his application and the granting of the same by the faculty at Berlin, and the beginnings of his career as a teacher of philosophy. The chapters are enriched by interesting accounts of the professors whom he heard, of the friendships he formed, of the political changes taking place in Germany, and of his military service as a volunteer in the army.

FRANK THILLY.

Cornell University.

BOOKS RECEIVED.

PÄDAGOGISCHE DEUTUNGEN: Philosophische Prolegomena zu einem System des höheren Unterrichts. Von Lic. Dr. Ernst Vowinkel. Berlin: Weidmann'sche Buchhandlung, 1909. Pp. 164.

KANT'S PHILOSOPHY AS RECTIFIED BY SCHOPENHAUER. By M. Kelly, M. A., M. D. London: Swan Sonnenschein & Co., 1909. Pp. 128.

IDEALISM AS A PRACTICAL CREED: Being the Lectures on Philosophy and Modern Life delivered before the University of Sydney by Henry Jones, Professor of Moral Philosophy in Glasgow. Glasgow: James Maclehose & Sons, 1909. Pp. ix, 299.

A HANDBOOK OF CHRISTIAN ETHICS. By J. Clark Murray, LL. D. Edinburgh: T. and T. Clark, 1908. Pp. xiv, 328.

THE INDUSTRIAL SYSTEM: An Enquiry into Earned and Unearned Income. By J. A. Hobson. London: Longmans, Green & Co. Pp. x, 328.

EINLEITUNG IN DIE PHILOSOPHIE. Von Wilhelm Jerusalem. Vierte verbesserte Auflage. Wien und Leipzig: Wilhelm Braumüller, 1909. Pp. xiv, 277.

L'EDUCATION MORALE RATIONNELLE. Par Albert Leclère, Professeur à l'Université de Berne. Précédé d'une préface de M. Luigi Luzzati, Ministre d'Etat, Professeur à l'Université de Rome. Paris: Librairie Hachette et Cie, 1909. Pp. xii, 291.

LE CYCLE MYSTIQUE: La Divinité, Origine et Fin des Existences Individuelles dans la Philosophie Antésocratique. Par Auguste Diès. Paris: Félix Alcan, 1909. Pp. iv, 115.

LA DEFINITION DE L'ÊTRE ET LA NATURE DES IDÉES DANS LE SOPHISTE DE PLATON. Par Auguste Diès. Paris: Félix Alcan. Pp. vi, 137.

OXFORD LECTURES ON POETRY. By A. C. Bradley, LL. D., Litt. D. London: Macmillan & Co., 1909. Pp. ix, 395.

THE PATH TO PEACE ON THE SEAS. By Andrew Carnegie. London: The Peace Society, 47 New Broad Street, E. C., 1909. Pp. 16.